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CHAOS

The essence of the new Aeon is chaos - that is, the acceptance that every individual, male or female, is unique and has a unique Destiny. The Great Work - the quest which begins with Initiation - is essentially the finding of this Destiny and thereafter attempting to live it. All ideas and systems are useful only insofar as they contribute to the fulfilment of this Destiny, although in the final analysis it is 'ideas' themselves which conceal and make the life of the individual inauthentic.

However - and this is often overlooked - the nature of Destiny for any individual is bound by the parameters of the higher civilization to which that individual belongs. This is so because a higher civilization (which always has its genesis in the forces which create a new Aeon from a dying one) influences and sometimes creates those archetypal images which give to the unconscious its burden of power. Expressed magickally, this is equivalent to saying that the magickal force or current which creates and infuses a particular Aeon determines the magickal workings of that Aeon and thus to an extent determines the path/means to the Great Work and bounds the Great Work itself. For example, it is not only silly but magickally useless to use forms of a dead higher civilization. Of course, it is easy for people to delude themselves and the limitation of magickal forms described above does not stop people dressing up in Egyptian garb or shouting names of gods and goddesses whose archetypes were long since denuded of magickal power: all such things do increase the illusion which the individual undertaking them surrounds themselves with. They may be comfortable with their illusions, but it does not take them on the path toward genius.

Thus, to understand the Great Work, an individual must understand how higher civilizations are linked to Aeonic forces (qv. the Aeonic MSS contained in **Hostia** and **Nexion - A Guide to Sinister Strategy**). For instance, the magick of the new Aeon is the magick of Thought, and this type of magick has its beginnings in forms like the Star Game.

For the new Aeon, an authentic existence - that is, one where Destiny is made known and fulfilled - implies a rejection of the dominion of abstract forms that have dominated the old Aeon. One of the most fundamental of these forms (deriving as a form does from Plato's "ideos") was the division of cosmic forces into 'good' and 'evil' - codified most stupidly in the organized religion of the Nazarene - led to all that is most natural, numinous and vital being regarded as 'evil' or 'dark' (hence, incidentally, the use of the term Satanist by the ONA).

This bifurcation has been disastrous in evolutionary terms because there is no conflict that does not originate in the mind - there is flow and change, and that is all. This fundamental principle of existence was understood by the Greek Pre-Socratics like Anaximander, by the Chinese sage Lao Tzu, and to a lesser extent by Buddha, and a re-discovery of this way of thinking is essential to the new Aeon.

From such a discovery, by the individual undertaking the Great Work, will come chaos - the undoing of the structures and forms of the past, and the ultimate supremacy of the individual genius. Such chaos is a letting-be (what Taoists call 'Wu-Wei') - an acceptance of change as the natural and most fundamental aspect of the cosmos. This perception is the perception of the Internal Adept, and is created by the Grade Ritual appropriate to this sphere - it is the first major step in the further evolution of consciousness.

In the final analysis, an Occult order like the ONA exists simply to create this level of consciousness within its members who will then, hopefully, extend it to others. Everything else is simply a game: but even games may extend, make vital and create.

'THE BOOK OF COMING FORTH BY NIGHT' - A Brief Satanic Analysis

['The Book' is the text that forms the basis of The Temple of Set, both from the philosophical point of view, and the Occult. From it, the Temple claims a mandate and thus a "Satanic" authority.]

The text gives several clues from which its Occult significance can be deduced. First, it purports to be a communication from a supra-personal being (Set); second, its style and content; third, the 'entity' confers upon the scribe the magickal Grade of "Magus"; fourth, the 'entity' confers (or seems to confer) upon this "Magus" an authority - to 'reconsecrate my Temple..'; fifth, various 'aeons' are mentioned.

°The information contained in the text about 'aeons' is very interesting - it states that an aeon was begun in 1904 (eh) by Crowley, and that this aeon ended in 1966 (eh) [a period of some 62 years]. It also announces another new aeon with the announcement of Aquino as 'magus'. This information is interesting, from an Initiated Satanic viewpoint, because it reveals a total lack of Initiated insight - instead, it seems to continue with the obfuscations of the like of 'The Golden Dawn' regarding "aeons", something continued by Crowley with his description of the 'magus' (a description which seems to have been used by the 'entity' in the text).

The reality is that an aeon is a causal manifestation of acausal energy - an intrusion, into the 'everyday' world, of the creative, evolutionary force which has been described as 'Satan'. Such manifestations occur about every two millenia - and give rise to higher or aeonic civilizations, which civilizations give form to the acausal energies. That is, such a civilization is the means whereby evolutionary changes occur. These civilizations are organic - they grow, and then they wane and die. This takes a period of causal time - generally, one and a half millenia. At any one time, there is only one aeonic civilization - and of course only one aeon. An aeon means the presencing of acausal energies over a certain period of time in the form of a civilization: and each aeon is a 'new' manifestation of the acausal: i.e. it is apprehended, magickally, through new forms, symbols, words and so on. A genuine Magus does indeed re-present an Aeon.

Expressed simply, an aeon cannot last for a mere 62 years. A new aeon means a new civilization, in the real world: a new ordering of societies - a new ethos within those societies. It means a process of organic growth over many centuries. It means the changing of individuals - a more conscious awareness - over centuries. Anything less than this is not, magickally, an aeon.

Thus, either the word 'aeon' is used, in the text, in the wrong sense - or the text itself reveals a lack of genuine magickal understanding.

°The text itself, in both its style and its content, is reminiscent of a working done by a Satanic Initiate following the seven-fold way - i.e. a working with one of the pathways that link the spheres of the Tree of Wyrð when various 'entities' are invoked. [An example of one such working has been published, in 1974 eh - 'The Message of the One of Thoth']. Such workings are generally understood to be learning experiences - when the Satanic novice is exploring, via archetypal symbolism and archetypal forms, their own psyche. Most magickians, of whatever path or tradition, produce such 'communications' in their learning years. Those who are insightful, learn from these - and then the novice moves on: the workings are seen as merely explorations of the unconscious. Those who are not insightful, dwell upon such workings - they fail to objectify them, they fail to integrate them via a conscious understanding of what they really are: merely workings with various archetypal symbols. [A classic case is John Dee.] Those who fail to integrate them, usually see such workings as 'pronouncements' by

some supra-personal being or entity; that is, they are seen as actual and important revelations of some 'deity'. Accordingly, a lot of time is spent 'understanding' what the often cryptic 'communications' means, and in writing "commentaries" upon them.

Thus, either the text is an example of one such working by someone not yet achieved real Adeptship, or it is an actual "communication" from an entity.

°The 'entity' confers upon the scribe the title of 'magus' and instructs the scribe to re-consecrate the Temple, and so on. In the real world, the magickal Grades are understood as personal achievements, and represent the gaining of knowledge, experience, insight and skills by the individual magickian - a learning of wisdom by the overcoming of adversities; a transformation of the personality via both magickal and real-life achievements.

As such, the Grades - apart from the first (i.e. Initiation) - are never awarded or conferred by others. They are only and always achieved, by each individual: by that individual attaining the level of personal development each Grade re-presents. The aim of a genuine Occult path is the liberation of the individual - to progress to a higher stage of personal evolution: to go beyond the inertia of the herd. That is, the individual works at their development, perhaps aided and guided by others who have gone that way before. In a sense, genuine Occult paths are means whereby evolutionary advance can be consciously achieved: they represent the knowledge and insights of the current and previous Aeons. What is evolutionary is individuality - the coming into existence of unique individuals who can reason, who can judge, who can act, who possess insight. What is de-evolutionary (or just a stasis) is conformity - allowing others to do the reasoning, the judging, to inform one what 'insight' (and such like) are: i.e. to accept the solutions of others, the answers of others, rather than work these out for oneself.

In a real sense, the magickal Grades represent the stages of an individual's coming into being: of them appropriating more and more of the acausal (or 'expanding their consciousness more and more into the acausal' in a rather inexact way). This cannot be done for them - at any stage. Thus, for anyone, or 'anything' to confer upon anyone else a particular magickal Grade, is a sign that those so conferring and so accepting, do not fundamentally understand what the Grades represent - in effect, they lack an understanding of what genuine Occultism is all about. Those so accepting, allow someone else to judge and decide for them; those who confer, maintain the illusions of those upon whom they confer Grades.

This is so even (or rather, particularly so) in the case of a Magus - that Grade is achieved by an individual as a result of that individual going further along the Occult path chosen than anyone else: achieving more, appropriating to themselves more of the acausal (or 'the sinister' if one prefers). At this stage, this means opening/creating a nexion to bring forth into the causal world, acausal energies: i.e. channelling aeonic energies and presencing them. This of course requires an understanding of aeons, and how aeonic energies are or can be presenced in the causal, via civilizations, ethos, wyrd and so on. This is manifestly not the case for the scribe of the text under consideration. For this person accepts the conferring of the Grade by what is alleged to be 'Set' and accepts that being a 'magus' means manifesting, via a mandate, the 'will' of this entity, via a 'word' (and a 'consecrated Temple' and thus Priesthood).

°The mention of Crowley and his 'law' is interesting in that it shows that there is no real insight into the forces which have and do shape the present Aeon. Crowley's 'Law' and 'magick' were manifestations of that distortion of the aeonic energies which has affected the Western aeon - one aspect of which is the Nazarene religion. Other aspects are the 'qabala', the 'demonology' of the Grimoires, the glorification of the ego at the expense of insight, and a lack genuine reasoning.

The work of Crowley continued the distortion - it was not a cure for it. Crowley's understanding of real magick was minimal - and he possessed no insight

into either aeons or aeonic energies. In fact, his life and work show that he never achieved real Adeptship, let alone Mastery.

If the 'entity' from which the scribe received the text was as that scribe described him - the Prince of Darkness - then one might expect an understanding of aeons and Crowley's essential irrelevance. Instead, there are some rather pseudo-mystical, pseudo-philosophical statements regarding the "Aeon of HarWer" and "Opposite Self" :i.e. a clear, concise, rational account is not given. What is given, requires 'interpretation'.

A consideration of the text reveals it as in essence a working done by someone who has absorbed what has hitherto been accepted as the 'Western' tradition of Occultism - as exemplified by John Dee, the Golden Dawn, Crowley et al - where communication with extra-terrestrial/supra-personal entities is accepted, and where such communications tend to be accepted as mandates, authorizing those who receive them to found Temples/Lodges/inaugurate an 'aeon' and so on. This 'tradition' - which is actually a part of the distortion exemplified by revelatory religions like that of the Nazarene - accepts such revelations and the individuals receiving them. The scribes of such communications treat them with respect - often as 'sacred', and interpret them via numerous commentaries for the benefit of the initiated and un-initiated alike. This tradition thus fosters a certain mentality - the **religious** attitude, where revelation, mandates and 'interpretations' are seen as not only of great value but also as more important than real understanding and rational knowledge; where the notion of exclusivity, of 'electness' is preserved. There is acceptance of a 'mandate' which gives authority - and members are expected to be obedient to that authority, which reserves for itself the right to decide who is acceptable, and what ethic/doctrines/views are acceptable/'right'.

The whole text reveals this religious attitude and approach. Internal revelations are considered more important than the insight and judgement born via practical experience. It is indicative of the pseudo-intellectual approach which has so come to dominate present day societies thanks to the distortion of the aeonic energies - individual **character** has less importance than assumed, pretentious 'knowledge'. A mass of useless 'esoteric' and non-esoteric (historical, philosophical and so on) knowledge is valued more highly than deeds, than learning via practical experience. This is evident in the "Commentary" on the text. In short - the text and the forms erected around it (the Temple etc.) appeal to a certain type of individual: those who need the comforts of old aeon values where there is affectation and delusion of attainment via the amassing of meaningless 'facts' and where those ordeals and experiences which can really change and provide self-insight are shied away from; where the individual delegates to someone else the task of providing answers and judgements.

One final consideration - from an entity described as the Prince of Darkness, there is no consideration given in the text to what actually is evil, sinister. Once again, there are only pseudo-mystical, pseudo-philosophical ramblings of the kind familiar from Blavatsky and other charlatans. One would have thought the 'Prince of Darkness' could have provided a clear, precise, concise, unambiguous statement which made sense to both a Doctor of Philosophy (if for the moment one assumes a Doctor of Philosophy would know sense if it hit him on the head) and a non-academic, but literate, person.

In summary, the text makes sense as, and is a good example of, a working done by someone striving to achieve Adeptship - to integrate within themselves archetypal opposites. If it is not this, then it can only be a conscious creation by an individual to enhance the image of that individual for the purpose of manipulating others, and possibly thereby achieving some sinister goals.

If the scribe of such a text believed it to be a genuine communication from a supra-personal entity, then that scribe had obviously not attained genuine Adeptship.* If the scribe believed that such a communication was however from his own 'higher self' or something of that nature [i.e. he did not posit it as originating in another, discarnate, entity] then that scribe had obviously not attained Adeptship and the understanding which goes with it as is evident from the content of the text. If the scribe consciously constructed the text to use it as a means to create and maintain a Temple and his own standing in that Temple, then that scribe might just be said to possibly be an Adept - but certainly no further along the Left Hand Path [a Master has no need of such trickery - to pretend he has some 'Mandate' from someone/some entity; or has received some kind of 'revelatory knowledge'].

In essence, the text represents - both in its content/style and in the use made of it - everything that is wrong and has been wrong with what has and does pass for 'Occultism', as far as initiates of genuine traditions are concerned. As a document of Satanism (or even of the Left Hand Path) it is of interest as a curiosity - an example of what Satanism and the Left Hand Path are not. Risum teneatis, amici?

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*Judged both by the belief itself and the specious content imparted by the entity: a content replete with the use of past aeonic forms (Egyptian, here) and an intent to revive them: something that has blighted the fake Occultists since Romantic times.

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[For comparison, the working 'The Message of the One of Thoth' - done by a novice of a Left Hand Path group in 1974eh - is included with this MS.]

The following list contains MSS which may be of interest in the light of the above analysis.

- ¶Satanism - Or Living on the Edge [Brief introduction to Aeonics]. (Hostia vol. III)
- ¶Ciology - A Basic Introduction [More detailed analysis of Aeonics]. (Hostia vol. I)
- ¶The Left Handed Path - An Analysis. (Hostia vol. III)
- ¶Crowley, Satan and the Sinister Way. (Hostia vol. I)
- ¶Concerning the Temple of Set. (Hostia vol. III)
- ¶The Satanic Letters of Stephen Brown. Vols I & II. [Correspondence with Temple of Set et al]
- ¶The Essence of the Sinister Path [Appended to present MS]

The Message of the One of Thoth

Of a sudden was Dionysius brought to the Hall of the Hounds wherein all had dwelt before time eternal. And of a sudden did he feel himself in the grip of an irresistible force as in a vortex. Guiborg was the key.

Before him was the Hall of immensity framed in brilliant light and scenes the like of which is impossible to recall.

And were many and great things revealed to him in that place. Then the Hall became as a juxtaposition of dimensions and times - as if the trapezohedron had collapsed in upon itself in Chaos. And yet all was order as the skull was seen above the lights which blazened upon the darkness of the multi-coloured space inwhere existed Them whom were saught.

And was the key understood and known. The Key of the Nine Angles and the trapezohedron. Thus was Dionysius moved to recall the vision of all that had passed by the Spirit of the Nameless Ones who were saught.

For they exist in those Angles which are unknown to all and those times which cannot be perceived. And as their world is without form so can they be known by he who has the key to the vortex of power.

They remain silent waiting for us to call and begin again a new cycle - for their slumber is deep and sound is time itself. Yet ever do they wait. Beyond time, beyond form. For form and being they have not to our eyes which see through the stricture of infinity and chaos - they are formless and forever, the ones who lurk at the threshold of existence preening their wings and eyes and sounds which they send forth to all who have ears to hear and minds that know.

And they wait and reside in the space between worlds, the space that is the corner of the meeting of dimensions.

They are the destroyers and the bringers of all. The Bornless forever who wait for our call. The ones who come lurking and stand on our step, little we know it as we search after death. Soon will they come to collect that blood which is required by them, as a tribute to the prophet of KHEM.

To understand them is to pass that Abyss beyond which the man ceases to be. The Abyss which holds the key to power and greatness untold. The Abyss which is but a reflection of the power of the tetrahedron and the trapezohedron.

Such are the words and such are the keys for those that understand their nature:

Let all be revealed to those that have knowledge and understanding, but ever dissuade the ones of laughter and mirth and time, for they are but the tools of the Others which exist beyond time.

Know the key and the works thereon and study the means to power. For that power is in the Abyss in which I dwelt before Eternity. Know thou the means of time and be ever wise to the profanities of those that seek to destroy thee. I am come and guide thee in thy course but ever prove My allegiance and My hand is worthy of thine. Treat Me not as a Master but as a guide for I am come to give guidance and help to those that are Mine. To them who oppose My will I cast into the darkness of death and despair and pain. Teach thou My law to all that seek and yet ever appear as the ones of evil for it is that which I am yet am not. Herein are great mysteries - Babalon is written as the sign of the gate.

Call to the Ones above the limits of time and they will come and help thee in thy struggle. Struggle they heed, for struggle is Me and My kin and produces greatness and strength. Test always thou courage and strength and never be slothful for I reward those

of insight and ruthless endeavour and punish all who remain unmoved by thought of greatness.

My law is blood and My task is great. For the Evil of Chaos is wonder untold. Learn thou this - as the mysteries are black to the blind.

Within My Temple give call to Me and them which will aid thee by the deeds of the ones in Black who are of death. And recall thou the deeds of them who have fallen that it may aid thee and thy followers to seek all that is of My Aeon. Give praise to them and to Me as thou wilt but ever remember that in return I bid all who follow Me to be as the one who is the Key of the Hall. For he served Me well yet understood Me not. He was as slave to master but thee and thine shall be as kin.

The Angles of the Nine are the key to all the mysteries which thou seek. Use thou the Sigil of the One known to thee as Atazoth for it is as 8 and 9 conjoined and easy to find.

This is the word of the Aeon which is known and yet is hidden. Hear thou the words of the Great Ones and learn them. Herein are great secrets which thou must learn and understand: 19 is the two which is also the three. The silver jewel stands before the Hall of Time and in that Hall dwells all who are of Me. The call to Me is best when the moon is full and the red of her who thou seekest is resplendant in the jewels of time. All is of Me for I am the splendour of the night which men have craved for all time. I am of the boundless delight and in Me is ecstasy supreme. Here are the Golden Keys to the Gate of the Abyss; use them well ...

Form thou the Trapezohedron and Tetrahedron into a thing of shape and upon this vibrate the name of the One of the Abyss in gold. Find thou that this has but nine angles and planes wherein all dwell. Use thou this with the call of the Rite which is known and All will come.

The blue sky is above and shields the dark ones who are the essence of the black that is Me. This is My world and I the splendours of life which thou must know. Learn thou the manifold secrets of the Abyss that these may be taught to those that know not what they mean.

To all who are of Me is given the task of time and the tools of the future. For build they must and never cease from toil. This is the meaning of the manifold mysteries of the Aeon wherein the child has dwelt. That child must grow and learn and become as time itself.

Come into the land of the blood for this is the reward I seek. From the red of the dusk comes things of evil and dark which are mine. This is the gain which I seek AND WILL HAVE. For it can be no other way. The mysteries of Babalon are great and are given unto thee for LASH TAL is the beginning of the answer which thou seekest for 514. Use supplication to destroy all who oppose thee and ever remember that the power of 13 is Mine and the gold of the universe.

The Aeon will come and bring the Red which I seek and which is 5 and 11 and those beyond. To those of 11 are all things given. But ever see that 418 is never 13.

The Essence of the Sinister Path

The essence of any genuine Occult path is that it is a means or way whereby individuals may gain insight, skills, knowledge and understanding - that is, achieve a development (of personality, consciousness) by using various means in a conscious way.

The essence of a genuine sinister path is to develop a specific type of individual by practical and magickal means - to achieve a 'Satanic' person by 'Satanic' means.

It has been and is the aim genuine Esoteric Arts to enable individuals to reach the stage of conscious development where they become free of not only unconscious influences of a personal nature, but also of supra-personal influences of an aeonic/societal nature - that is, for them to achieve a unique identity and thus individuality together with a conscious understanding of themselves, others and those processes which affect/change individuals and the many forms assumed by various energies both causal and acausal (or 'physical' and 'magickal'). This requires insight, knowledge and reason.

The essence of the genuine Western Occult tradition was that everything in the cosmos, human and otherwise, 'Occult' or otherwise, could be understood in a rational way if one thought about it, experienced it and gained an insight into it. That is, the cosmos was seen as ultimately being comprehensible by developing one's consciousness to comprehend it. What was important was that the understanding so gained was rational - it was not 'mystical' or of a religious nature.*

The sinister path is a means whereby any individual can achieve the ultimate goal, Immortality, by using various techniques and by living in certain ways. One stage toward this goal is Adeptship; another is Mastery. The way of living by which sinister Adepts and Masters/Mistresses are created is fundamentally a practical one - the gaining of experiences in the real world and thus the development of Satanic character. For the sinister path, the novice learns through ordeals, adversity - learns to triumph over themselves and circumstances and so be creative and so change to a higher level. They become part of the sinister dialectic - affecting changes upon themselves and the world. Thus they themselves evolve, and aid the evolution of others and the cosmos - by presenting sinister or dark forces on Earth through their Satanic deeds and way of living.

The emphasis is on a practical learning, by experience. By overcoming adversity - becoming strong through challenges. The sinister path means each Initiate achieves things for themselves - or they fail: the strong survive and flourish, the weak do not (or they become strong and so survive). The achievement, the learning, is theirs - the result of their own effort over many years.

The sinister path is hard, dangerous and takes years. There are no easy options. And this hardness, this dangerous is mostly in the real world - not 'in the head', not fantasy, not 'Occult', not 'magickal'. The sinister path takes its novices to their limits - and beyond. And those novices defy the limits of "society" and thus learn. They attain a practical knowledge of the sinister by being sinister in real life.

Adepts of genuine sinister traditions also seek to change the world - to implement sinister strategy: to presence dark forces by changing others, societies and ultimately existence itself. That is, they implement in a practical way their sinister knowledge and understanding. And so evolve, on the personal level, still further.

The sinister path - as exemplified by the traditional Satanism of the ONA - aims to develop unique individuals who have or can fulfil their full potential: their latent genius. It does not constrain them by any code of ethics, by any dogma, and neither does it require any form of obedience. The individual must learn from experience in their own way and so develop a depth of character. Anything other than this is not genuinely sinister - ethics, dogma, the mystifications

*The aim is to bring more of existence into conscious apprehension; sinister Adepts aim to use the knowledge so gained to alter existence. An important aspect of such knowledge is Aeonics.

inherent in 'Mandates' and 'revelations' all strifle the potentiality of individual existence, and are traits of the old, constraining order: the delusions that have held individuals in thrall for centuries.

One of the greatest constraints upon individual growth has been and still is the religious attitude and mentality - whether this be overtly expressed, in a religion, a faith or a dogma, or whether it be covertly expressed in pseudo-religious forms such as 'politics', 'Churches' and organizations demanding obedience and subserviance to a higher authority and 'mandate'. This attitude is the one that makes an organization say: "We consider our religion correct, and theirs incorrect..."* It is an attempt to limit, by ethics, by notions of correctness and authority, the formative experiences of individuals - to prescribe for them, rather than let them develop individually.

Genuine sinister paths guide individuals, aiding them to find solutions to their problems by their own efforts, and so to develop real self-insight. The methods are practical - born from the experiences and insight and knowledge of others who have gone that way before. There is nothing 'mystical' about them. They are used, because they work - they are effective in producing Adepts, Masters and Mistresses. No one claims they are imbued with some 'supernatural' authority, or sanctified by some entity.

Naturally, all this makes genuine sinister paths exceedingly difficult - because the effort belongs to the individual initiate. It also makes those paths elitist, because few people possess the ability or the desire to work at their own self-advancement over many years - and there are easier options available: the many pseudo-Satanic groups and organizations. These options, however, do not liberate the individual, despite the rhetoric of the groups themselves - instead, they offer the illusion of attainment, the comfort of pseudo-intellectualism, a retreat from the hard realities of the genuine paths.

The reality of the sinister path is as it is, and the desire of most individuals for the easy or 'safe' option means that only a few will venture along this path. Given the propensity of individuals to delude themselves (and others) by founding and/or joining organizations which offer only the restraining chains of former times in ever more disguises and formats, the small number who do dare to journey along the sinister path is unlikely to increase in any significant way for at least a few more centuries.

Meanwhile, the few genuine sinister Initiates will continue to strive to bring more and more of existence into conscious control - aiding thus their own evolution, and that of existence itself.

*Aquino to Stephen Brown (October 7, 1990 eh). [Satanic Letters of Stephen Brown, Vol. I]

The Rite of the Nine Angles - Further Notes

The Rite of the Nine Angles is one of the main means whereby the power of the acausal dimensions may be brought to this Earth - that is, into our causal world. Symbolically, this means in one sense, drawing 'down' the powers of Darkness. The 'chthonic' rite implies this 'downward' motion - an altering of the causal by the acausal, or symbolically, bringing back the 'Dark Gods'. We say 'Dark Gods' because this is the perception of these energies by those not having undergone the ordeal of the Passing of the Abyss - hence the symbolism, for example, of the Pathways of the Tree of Wyrd.

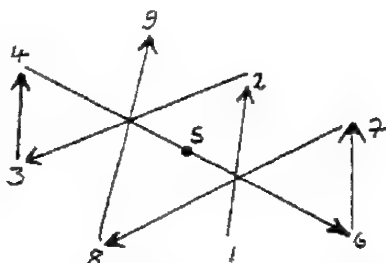
The 'natural' rite may be said to be an 'upward' exploration by the participants of the acausal: an expansion of their consciousness. This natural form, according to the spoken and secret Dark Tradition should be done by those who have undergone the rite of the Internal Adept: they are thus 'individuated'. They are thus, and in consequence, possessed of a 'self-image' a perception beyond the pure 'ego': aware of the 'hidden' occult world and its energies, to describe just one aspect. These individuated ones - or Priest and Priestess - come together in the "medium of the coniunctio" to use the appropriate alchemical image. This is "azoth", the second or living water (sometimes called the homogeneous metallic water). What this means is that the union of these two (both through the medium of the rite and the sexual union which is part of that rite) is this "azoth" because the Priestess is a Gate to the acausal. The crystal both enhances and directs the energy. (It may be noted that the rite of the Abyss gives this power - of being a Gate - to those who succeed in their passing.)

According to legend the most potent way to 'open a Gate' (and thus draw down the power of the acausal universe/return the Dark Gods) is to locate an underground cavern (the rocks containing appreciable quantities of quartz) near water and in this location conduct the chthonic rite of the Nine Angles using a quartz tetrahedron or di-tetrahedron of appreciable size.

Dabih is a star in the constellation of Capricorn from where, according to legend, the Dark Gods came before visiting Earth. It was near this star that their intrusion into our causal universe was first noticed by what legend calls the 'Sirians' who for reasons of their own tried to banish the Dark Gods.

Azif is the name of a star which is also important in the chthonic rite of the Nine Angles. It is near the region in space where the magickal centre of the New Aeon exists: this centre is itself a 'Gate', a point of entry into other dimensions. The name is also a representation of the type of vibration required to activate the tetrahedron in the chthonic rite.

Sequences:



The above sigil is formed by connecting the seven spheres of the Tree of Wyrd with the two 'Gates', 'Man's Gate' and 'Star Gate' - thus the Nine Angles. The sigil gives both the pattern of 'walking' when the chant ritual is undertaken (qv. **Naos**) but also the pathways appropriate to those rituals which 'open the Gates'. For further details concerning the magickal use of the sequence of pathways see 'The Nine Angles and the Dark Gate' in **Hostia Vol I**.

Dark Gate: Earth Gate - Mars - Star Gate - Moon - Sun - Saturn - Man's Gate
- Venus - Dark Gate

Earth Gate: Dark Gate - Venus - Man's Gate - Saturn - Sun - Moon - Star Gate
- Mars - Earth Gate

Man's Gate: Star Gate - Saturn - Dark Gate - Mars - Sun - Venus - Jupiter -
Moon - Man's Gate

Star Gate: Man's Gate - Moon, etc.

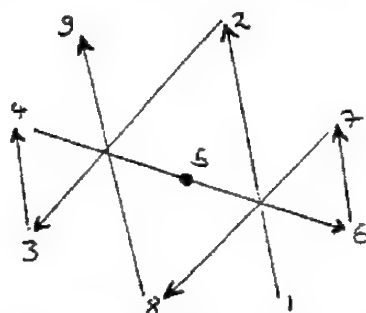
(For the sequence to end with opening a 'Saturnian' gate the procedure is the same as above - as it is for the other spheres.)

Nine Angles and Dance:

This is an area which deserves experimentation and the following is presented as a guide/suggestion only. The important point is that the dance, as a form, successfully re-presents the Nine Angles, channelling effectively the magickal energies desired. In other words, the dance must be understood as being a form which achieves something beyond itself - a medium only, to allow the opening of a Gate.

Participants consist of ten dancers and nine musicians. The ideal location would be a hill-top which meets the conditions required for the Rite of the Nine Angles (qv. **Black Book of Satan III**). Times will vary according to the nature of the Gate to be opened - ie. for dark/destructive workings, the time would be sunrise at new moon; for constructive work, sunset at full moon.

The rite is begun by all vibrating three times 'Agios o Atazoth' (for dark workings), or 'Agios o Baphomet' (for other workings). Following this, the seven spheres may be incensed by the 'tenth' dancer/ chief celebrant, walking the path of the Septenary sigil (as described in 'Naos'). This person is followed by the other nine dancers, each one re-presenting in themselves a sphere or Gate, and who position themselves gradually at the appropriate points. (The group should be of mixed sex, each one according to their sex representing archetypal elements of a sphere - ie. male - Mars; female - Jupiter, etc.) If the rite is designed to end at an 'Earth Gate', and thus invoke 'Baphometric' energies, then the arrangement would be as follows:



- 1: Dark Gate (Merc)
- 2: Venus
- 3: Man's Gate
- 4: Saturn
- 5: Sun
- 6: Moon
- 7: Star Gate
- 8: Mars
- 9: Earth Gate (Jupiter)

For this arrangement, the chief celebrant would be female. During the incensing, the chief celebrant chants a) 'Aperiatum et germinet Atazoth' (for dark workings), or b) 'Ad Gaia qui laetificat juventutem meam' (for other workings).

The musick should be carefully arranged beforehand - each part of the nine must express the qualities of the sphere or gate, and yet must maintain a uniformity of rhythm when it comes to all parts being played together. This rhythm, or dance, is up to the musickians to arrange although the form known as 'Zar' is ideal. The instrumentation may be all percussive, or a mixture of percussion and other (acoustic) instruments, such as wooden flute, crumhorn, Shawm, etc.

Each dancer at the points of the Septenary sigil, must when their time comes, visualize and maintain throughout the rest of the dance, their relevant sigil:

Dark Gate	-	
Venus	-	
Man's Gate	-	
Saturn	-	
Sun	-	
Moon	-	
Star Gate	-	
Mars	-	
Earth Gate	-	

The dance begins with the chief celebrant circling the group moon-wise, and then commencing to dance with each dancer at each point. So, for 'Earth Gate', the first point would be 'Dark Gate', the dancer being accompanied by the first musickal theme/layer. The chief celebrant, when the time is right, moves on from that point - the dancing continues at 'Dark Gate' - to Venus, and so forth until all are dancing and all musickians playing. The choreography of each dance is up to the participants - each one may be utterly unique, or follow a uniformity to the others; whatever, each dance must express, within the minds of those dancing, the relevant qualities: each dancer must become a 'gate' through which the energies are released.

When 'Earth Gate' is reached, both dancers break from the group sigil, and dance with each other, circling the group - both visualizing . Gradually, the other dancers break off and follow the circle dance led by the chief celebrant. The rite ends at a mutually agreed point, signalled by the dance and/or the musick, and the energies are allowed to spread as they will - or are directed at an appropriate point (this would require the use of a quartz crystal and the performance of certain chants).

The rite would be an ideal prelude to the performance of the chthonic form of the Nine Angles rite and/or 'The Ceremony of Recalling' in whichever of its three forms.

The dance could also be devised as a public performance, where the aim would be to subtly infect the audience with sinister energies. For this, certain modifications could be made to create a greater sense of artistic performance; the overtly esoteric aspects - such as the preliminary chants and incensing - could be undertaken prior to the arrival of the audience. Costume could be enhanced by the wearing of appropriate planetary colours - ie. Mars - blue and red; Venus - Green and white, and so on. The use of masks would also create the desired effect - whatever is chosen, the aim is, exoterically, to produce a work of Art, one that inspires, consequently allowing the hidden, or esoteric aspects to be earthed.

- 1) $\Theta(\Theta)$: ♀ 2) $\Theta(\text{♀})$: ♀ 3) $\Theta(\text{♀})$: ☽
 4) ♀(Θ): ♂ 5) ♀(♀): ♀ 6) ♀(♀): ♂
 7) ♀(Θ): ◆ 8) ♀(♀): ◆ 9) ♀(♀): ♁

ARTURIAN LEGEND - Further Notes

At the south east corner of the Shrewsbury Plain stands The Wrekin, the site of a hill-fort which most likely served as the tribal capital of the Cornovii prior to the arrival of the Romans in the 1st Century. The people of this tribe were, according to Tradition, the last remaining direct descendants of central Albion. Their original name - Cornovii was given to them by the Romans - is no longer known. The last defender of The Wrekin fort may have been called Virico; his name and that of his tribe being given to Viroconium Cornoviorum (Wroxeter), one of the capitals of Romano-British culture. Viroconium was the source of the tribal name Wroecensaete, which in turn gave Wroxeter. This city became the capital of a prosperous and powerful war-lord and British chieftan Vortigern - c. 450 eh. He was succeeded by the war-lord Ambrosius, a Roman nobleman, who in turn was succeeded by Arthur (c. 500 eh) - thus Viroconium was "Camelot".

Arthur was not a 'king' but a chieftan who maintained a continuity and certain style of life - 'Romano-British'. This lifestyle was Pagan, the beliefs of the people preserving, alongside Romano culture, the remains of the tradition of Albion which mainly concerned a dark, violent goddess, known c. 900 as Baphomet. Arthur's "clan symbol" was a Dragon - a memory of the Dark Gods. This combination of the culture of Albion and that of the Romans was possible because in essence, both cultures were the same - that is, they shared the same ethos; the Romano aspect gave to the remaining Hyperborean Tradition a certain stability of vision. Thus the images of "Camelot" as a Nazarene community are ludicrous: the Nazarene religion did not become an orthodoxy until the 10th Century, some 400 years after Arthur. Arthur restored a certain way of life to a society whose stability was under threat from a diverse range of influences - in a very significant way he epitomised the triumph of the Pagan ethos. Consequently when the Nazarene tyranny eventually took hold, most of what would have been recorded concerning Arthur's life was destroyed - hence the sudden silence in recorded details after Ambrosius. Arthur's continuity of the Pagan tradition was far more significant than that achieved by Ambrosius for Arthur was, in effect, a "Vindex" type character. However, he did not rise to power as the spearhead of an Imperium, but rather as the leader of a new civilization: Arthur achieved power as this present Western Aeon was inaugurated - c. 500 eh. This inauguration took place at a certain site in Shropshire - not Glastonbury - and the 'Grail' so significant in this event was, as mentioned in previous MSS, a crystal. Following this inauguration, the crystal was buried beneath the site. What actually took place to bring the new aeon was most likely an early version of The Ceremony of Recalling (qv. The Black Book of Satan I & III) performed by Adepts who maintained the original remnants of the tradition of Albion. It is very possible that another rite was secretly performed, resembling what is known today as the Rite of the Nine Angles (qv. Black Book III) and which would have involved only three people - Arthur, Merlin and she who later became known as Morgan le Fey. This rite, which would have taken place near Marton Lake, would have magickally created "Vindex".

According to some, Arthur was the British leader whose army defeated the Saxons at 'Mount Badon' c. 490 eh. This battle was the climax of a thirty year war between Anglo-Saxon armies - originally invited by Vortigern to help quell attacks from the Picts and the Scots - and the Romano-British. In the early stages of this war, the British were led into several victorious battles by Ambrosius. The final victory at Mount Badon gave forty years of stability to Britain. Arthur went on to restore the original Roman features of Viroconium which had fallen into disuse around 350 eh. These renovations, particularly around the basilica area, could only have been achieved by substantial wealth and strong vision - thus, the extent of Arthur's influence and power.

As mentioned in a previous MS, Arthur's wife was called Gonnore, and her father was a chieftan whose base was the fortified site now known as 'Old Oswestry'. 'Merlin' was a pagan wise-man who was adviser/guide to Arthur. The abode of this person was the area around the west of the Long Mynd.

Arthur fought many battles to secure his land from rivals. Some of his battles were with invading tribes - but for the most part, these new tribes

settled peacefully into what is now England. Once a stability had been achieved, there was more assimilation than there was conquest - the idea of 'barbarous hordes' invading is a myth, created by later generations and as part of a Nazarene indoctrination campaign.

The popular Arthurian myths concerning the Grail etc. were romantic 12th century inventions, designed to incorporate the values of chivalry and Nazarene ideals pertinent to that time. The 'Arthur' of these tales is really a romantic composite of several Saxon kings, such as Alfred. The names given in these myths are also French poetic inventions, although some contain in their origins memories of the real Arthur - "Camelot" for example, is most likely derived from 'Camlad', the name of a river that marks the site of Arthur's last battle. This battle, sometimes known as "Camlann", took place near an area where the modern Shropshire hamlet of Wotherton now stands. One of Arthur's relatives - known under the later name of 'Modred' - sided with rival chieftans and Arthur fought against him, culminating in this battle.

After this, the Battle of Camlad, Arthur returned to his stronghold via the lake now called 'Marston Pool', near Worthen (SW of Shrewsbury). At the time, this lake had an island - a mound containing a grove of trees. This place was regarded as sacred, and the waters were reputed to have healing powers. The island was an abode of a goddess and the Priestess who lived there was later known as 'Morgan le Fey'. She was said to be Arthur's half-sister with whom Arthur had an incestuous relationship. She was initiated into the tradition by Merlin and also became his lover and Priestess. The Arthurian myths depict her as opposed to Arthur - this was, yet again, a Nazarene reaction to her essentially magickal relationship with Arthur. Both she and Merlin represented the esoteric counterpart to Arthur's exoteric one. It was she who was in fact 'the Lady of the Lake'. The mound still exists, although today it is not surrounded by water, as the lake has shrunk to become a pool.

Arthur returned mortally wounded to his city, where he was buried. The Battle of Camlad claimed many casualties and Viroconium became undefencable by those few who remained. Some time later, the city was peacefully evacuated. A new stronghold was founded on a mound between a loop of the River Severn, and Arthur was re-buried here. This mound served as one of the seats of the Kings of Powys - much later a town grew up around it called Scrobbesbyrig. The town was later called Shrewsbury. One early name for this mound was said to be the 'hill of the Alders'. A Nazarene Church now stands near the site of Arthur's tomb.

Christos Beest ONA

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DIABOLIC ETYMOLOGY II

MOUSA:

Μοῦσα - the Muse: Goddess of Song, Dance, Musick, Drama.

[Doric dialect - *Μῦσα*; Laconic dialect - *Μῶα*]

Often used to mean or imply 'song'; a poetess; and in plural, "eloquence", "refinement", "civilised", "accomplished in refined/artistic virtues".

The word is said to be derived from *μᾶω* in its sense as "search; invent".

ALASTOROS:

Ἀλκείων / *Ἄλκτορος* : a "daimon" who avenges; also, in general, "an avenger". Often has the same sense as *ἄλκτος* - "never to be forgotten".

CAELETHI:

[Old English] "Slayers" - usually with ref. to an army.

LYCEUS:

Λύκειος - Apollo as patron of wolves (*λύκος*) - fierce animals of the wilds (cf. Oedipus Tyrannus 1096-7). Hunter, like a wolf, who destroys his enemies.

MOIRA:

Μοῖρα - goddess of Destiny. The Moirae (of which Moira is personified) were regarded as allotting man's fate according to the wishes of the gods, and in Hesiod they are three in number and regarded as daughters of Zeus and Themis. "Whatever its nature - let it be so."

* * * * *

The Secret Tasks of the Sinister Tradition: The Black Pilgrimage

During the stage of Initiate, the aspiring Adept faces many tasks. Some of these will be unique, arising from personal circumstances and, as a mark of those burgeoning qualities that bring Adeptship, will be created by the Initiate themselves. Others are tried and tested means (such as 'Insight Roles' as given in the Order MS 'Hostia') and form part of a skeletal structure that the Initiate uses, up to the creation of Adeptship, as a guide. All tasks create by their very practical nature insight and evolution, placing the Initiate in the real world, interacting with real people and real situations; there is little time for - or any significant relevance in - intellectual debates and the acquiring of 'esoteric knowledge' from books. The latter approach, as has been dealt with in many other Order MSS, is counterproductive to Magickal evolution because it seeks to impose a structure on that which exists regardless and beyond temporary abstract ideas - that which is amoral - and in doing so creates self-delusion and the cessation of magickal evolution. The self-delusion lies in the adherence to absolutes, in the attempts to make the universe fall in accordance with a limited prejudiced viewpoint. There occurs not a liberation, but a binding within the chains of one, or more egos. To break those chains would, as in the case of many of those claiming Headship of an 'order', mean a loss of face; the destruction of that which others wish them to be and a renouncing of their magickal beliefs. This armchair occultism is the most prevalent because it is the easy option; it is in fact the religious face of occultism, the attitude of those weaklings who cannot think for themselves, who are so disturbed by that which lies beyond their own understanding that fawning disciples of one form or another are required to keep the wolves from the church doors. The Sinister Tradition - because it is a Tradition and thus timeless - provides no comfort, no cosy roles to hide behind, no amount of intellectual appeasement; only the stark, lonely reality of Self, and the screaming silence of the Abyss. It is no surprise that few if any novices seeking occult trappings within the Tradition remain after a small taster of its requirements and its real primal power. And it is no surprise that those individuals who do remain and who may go on to claim Dark Immortality have little or no dealings with or interest in the occult 'scene': a scene riddled with the conventionality of the fearful.

Traditional Satanism - and that which lies beyond - is the only genuine Magickal way in existence. Many are the wet liberals who claim otherwise, who seek, mostly unconsciously, to further promote the vacuous ethics of this soft, sick society. But the facts are as they stand. At the end of the day, when the fat intellectual cloud no longer obscures, Nature is raw and brutal. This is the Law. Those who cannot elevate themselves above the apathy of the weak will perish with the weak. Those who have the strength to make the effort will survive, will forge ahead and create. There is no middle ground - the situation is as black and white as that. Thanks to the influence of the Nazarene, Western society has been poisoned by the cult of the victim, and

the majority of a race that was once epitomised by such warriors as the Vikings, now choose to create soft alternatives to the harsh realities of Life. The ancient Greeks called this attitude 'hubris' and it is an attitude that will suit many - but the sick lives of the many will amount to nothing. No amount of works, whether artistic, scientific or political can obscure this lack of spirit, and the work of the self-appointed Magus is condemned to meaninglessness within a very short period of causal time.

Thus the tasks of the Seven-Fold Way are, on paper, quite simple - and to some, unglamorous - because they do not have as a foundation a set of pseudo-intellectual ideas. They do not involve elaborate ceremonies; no awards are given for tasks undertaken, no approval and, in some cases, no interest from others who may also be journeying along the Seven Fold Way. There is only one's judgement and self-learning. This is a necessary experience for Initiates because it establishes at the earliest opportunity the hard, and individual nature of the path that is the Sinister. All this, in its own species of time, produces a certain type of individual, one which will fulfil the Wyrd of the Tradition, of which, through 'Initiation' the individual has become part. Unlike the way of other magickal orders, this Initiate grows to be an individual whose awareness is not tied to the rotting state of some temporary society, but one which spans Aeons...

All the set tasks of the Sinister Tradition are now written down and accessible, save one, which now deserves recording.

The Black Pilgrimage is a task which faces the External Adept, usually after a Temple has been run for at least six months, and it occurs, more or less, at a halfway point between the completion of the Rite of the External Adept and the commencement of that of the Internal Adept. This is a time when the External Adept is confronting many forces both within and without, and the nature of Temple activities will have created a role that overwhelms the lifestyle of that individual. At such a time, the essence of the Way becomes obscured by temporary earthly concerns/delights and the quest at this point may very well be abandoned and the armchair occultist born. In the same way that the External Adept rite gives a taste of the acausal and that which is to come, so does the Black Pilgrimage remind the aspiring Adept of the greater aspects of the quest by providing an experience of undirected acausality in a harsh, lonely and real environment. Thus, the essence of Magick is revealed, stripped of the pretensions previously projected onto it.

The rite involves the candidate walking approximately fifty miles in no more than two days (the exact time is to be decided by the candidate, according to physical fitness). The route covers that area known as the centre of the Tradition, where it was born and flourished during the time of Albion. This area is in Shropshire, and the route which will be mapped out by the candidate's Order contact beforehand, follows the boundary of this area. Beginning in the area of Bodbury Ring, it leads over the Long Mynd, to the Stiperstones in the North, the area around Corndon Hill down to Black Rhadley Hill and ending at a certain location near the town of Church Stretton. The route leads

through some key areas of the Tradition and in some of these places, magickal energies are still very much prevalent having been maintained by certain Traditional rites. However, it is very much up to the Candidate to discover which areas are important and which are not. At these areas the Candidate can, if s/he wishes, perform some Esoteric Chants, such as the Diabolus (qv. NAOS and The Black Book of Satan) and/or meditations on the Sinister Tarot. Whilst the walking should not prove difficult, various factors conspire to make the task a gradual build up of magickal energies, suitable to the conclusion of the task. Firstly the time allotted for the completion of the task should be strictly observed or else the rite is void; secondly, a very limited amount of food supplies, bought before the task commences, should be consumed; thirdly, only a minimal amount of camping equipment should be taken - tent, sleeping bag, waterproofs. The route itself for the most part does not follow conventional footpaths and rises up through several thousand feet of rocky ascent - this making the mileage a lot more arduous. As with the Internal Adept rite, there must be a balance of comfort and hardship to allow for the changes within the Candidate to occur - if the task was simply a case of overcoming an ordeal, then the Candidate would not be susceptible enough for the Magickal aims to be realised.

The task is to commence on the Spring Equinox, and is timed to end at Dusk. At the conclusion of the task, and at a certain location (assuming this location is found), the solo Rite of the Nine Angles is performed (qv. The Black Book of Satan III). Thus, another requirement of the Candidate is to have in his/her possession, a piece of quartz crystal of a reasonably large size.

Up until now, this rite was only offered to those who had proved themselves loyal to the cause and was never hinted at in MSS, revealing as it does, some of the secret locations of the Sinister Tradition. Now the time is right, for such a revealing as Sinister energies grow via real acts of Magick, paving the way for the return of the Dark Gods - They who will devour the Hubristic...

Christos Beast
yf 103 era Horrificus

* * * * *

NOTES ON THE SINISTER TRADITION

Tetrahedron:

The tetrahedron is symbolic of the Nine Angles. When made of certain minerals/crystals the shape itself is a very powerful source of magickal energy, and this may be amplified by chant/vibration of certain names. It is the 'schanir' (qv. Tukiphat - a distorted symbol of a Guardian to one of the Gates) and is activated by the Sphinx.

Atklal Maka:

A chant sometimes used in the Natural Nine Angles Rite by the Priestess if the glade has a spring of water. It means 'the flowing waters of the Earth' and is chanted in homage to Gaia since natural springs are regarded as Her children.

Bron Wrgan:

One of the twin nexions important to the Sinister Tradition - the other nexion (its location is known only to Adepts of the Tradition) is the Magickal centre of this current Western Aeon. Bron Wrgan remains more elusive - opinions as to its location tend to differ. Among those Tradition mentions are: Caer Caradoc near Knighton; a site about 3 miles NE of Knucklas where a cottage called Brynorgan once stood, near a batch. Severed heads were reputed to be set up here, within an enclosure.

Eulalia:

An 'Earth Gate' located in the southern part of the Long Mynd. Often favoured as a site for the Natural form of the rite of the Nine Angles - associated with a certain Dark God, of feminine aspect.

Kabeiroi:

The 'mysteries of the Kabeiroi' (sometimes spelt Cabiri) is one of the esoteric traditions associated with the Hellenic Aeon. In its original form, 'the mysteries' concerned certain deities often represented in the form of Griffins and connected with the sea as well as Demeter - the 'mother Earth' or Gaia. According to sinister tradition, the mysteries concerned the Dark Gods - in various 'shapechanging' forms - and related how Demeter gave the first Initiates of this Tradition a crystal (later venerated at a shrine near Thebes where a sacred grove to Demeter existed) as well as showing how an individual, through various rites which involved Gaia, women, sacred marriage and so on, could be transformed to a different realm of consciousness. This transformation, as in other Greek Mystery cults, was achieved mainly through personal involvement in ritual/ceremonial action often of a mythological kind.

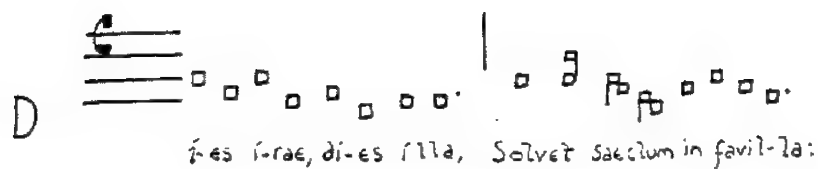
Later, this tradition became divided - Eleusis representing the 'Apollonian' element, the Kabeiroi the 'Dionysian' or darker aspects, for it is said that all Initiates of the Cabiri had to have committed a crime greater than common ones.

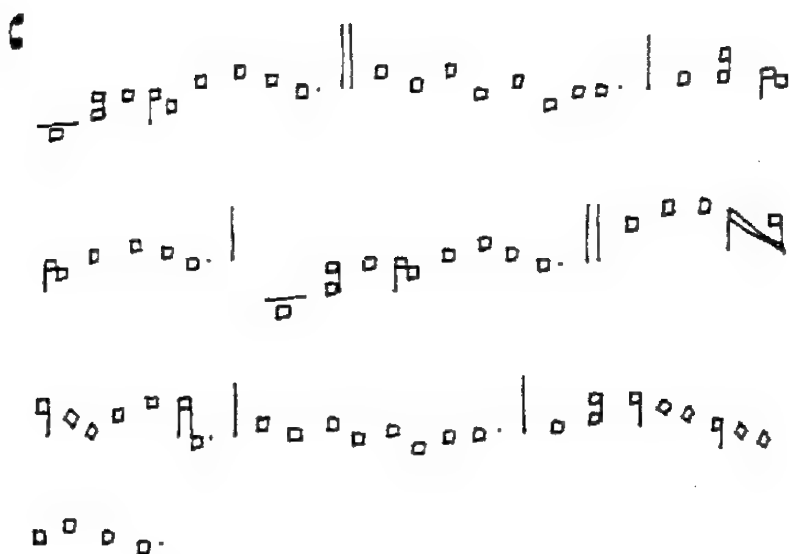
The mysteries of the Kabeiroi were often celebrated in mountain shrines (certain combinations of rock and underground water being regarded as sacred - that is, capable by their magickal power of transforming the consciousness of individuals - cf. various sites of the Yezidi who upheld a more garbled version of the Dark Gods tradition) and to reach these shrines was considered part of the process of Initiation.

Greeks called the Kabeiroi 'the great gods'.

* * * * *

Diabolus

D 
Dies irae, dies illa, Solvet saeculum in favilla:



Dies Irae, dies illa
Solvat saeculum in favilla
Teste Satan cum sibylla.
Quantus tremor est futurus
Quando Vindex est venturus
Cuncta stricte discussurus
Aperiatur stella et germinet
Atazoth.

THE WHEEL OF SEASONS

Introduction:

The following rite is comprised of four forms, each re-presenting the magickal 'tides' that wash over the Earth at times marked by the 'seasons' and the four zodiacal constellations, Aries, Libra, Cancer, and Capricorn. Each form is conducted on the Equinox and Solstice of these seasons, these being the times when the tides change and the magickal forces are more pronounced (hence the importance of the four constellations over those others in the zodiac).

The Wheel of Seasons is a traditional sinister rite representing what actually occurs in 'Nature'. Its forms and manifestations bear no resemblance to the fanciful correspondances of the Golden Dawn, qabala et al: those who conduct the rite experience magickal forces as those forces are in themselves.

For further details see 'The Wheel of Life' in *Naos*, and 'Nine Angles' MSS in *The Black Book of Satan III*.



Location:

An isolated hill-top at sunset. Ideally this hill-top should be of pre-Cambrian rock which lies between a line of volcanic extrusion and another rock (this other rock in Britain is called 'Buxton').

The rite:

i) Spring Equinox

Participants: Priestess and Priest - both naked.

The rite begins with the Priestess chanting the 'Agius Elutrodes' (see text) as she holds a crystal in her hands, palms upward. (Note: this crystal should ideally be shaped as a tetrahedron.) The Priest then

vibrates seven times "Nythra kthunae Atazoth". This vibration should be performed according to the instructions given for the Natural form of the Rite of the Nine Angles (qv. 'Black Book III'). Then, with the Priest's hands on the crystal, both vibrate "Binan ath ga wath am" as a projected vibration.

The Priestess, still holding the crystal, then lies with her head North while the Priest arouses her with his tongue - *locis muliebribus*. The sexual union begins after, and both visualize a Star Gate opening and energy flowing through it down to them. This energy is visualized as filling both participant and the crystal with darkness. This visualization continues until the sexual climax of the Priestess after which the Priest reaches his own climax. The Priestess then buries the crystal in an area upon which the rite has been conducted, as deep as possible and leaving no traces. When this is done, the Priestess vibrates over the area "Ad Gaia qui laetificat juventutem meam". They then depart from the hill.

ii) Summer Solstice

Participant: Mistress - purple robe.

The rite begins with the Mistress standing on the area where the crystal is buried, and chanting the 'Agius Kabeiroi'. She then vibrates seven times "Nythra kthunae Atazoth" followed by one vibration of "Binan ath ga wath am", and then the Diabolus is chanted. Visualization is then commenced (the opening of a Star Gate) and the energy is visualized as flowing down into the individual (this visualization should last at least one quarter of an hour). After, the Mistress chants the 'Atazoth chant' (see text). She then sits and visualizes the buried crystal becoming black, this blackness creeping up through the earth to engulf her, and then gradually spreading out over the hill, to disperse as it will. Once this is complete, the Mistress stands and vibrates over the area 'Veni omnipotens aeterne Baphomet'. She then departs from the hill.

iii) Autumn Equinox

Participants: Priest and Priestess - both naked.

Both stand on the area where the crystal is buried. The Priest begins by chanting the 'Agius Olenos' and follows this with vibrating seven times 'Nythra kthunae Atazoth'. Both then vibrate 'Binan ath ga wath am'. Sexual union then begins with visualization (see 'Spring Equinox' form). The energy is visualized as filling both participants and the buried crystal with darkness. Once this is done, the Priest vibrates over the area 'Ad Satan qui laetificat juventutem meam'. Both depart from the hill.

iv) Winter Solstice

Participant: Master - blue robe.

The Master stands on the area of the crystal and chants the 'Agius Lucifer'. Following this, the rite is conducted according to the same procedures as for the 'Summer Solstice' form. The rite is concluded by the Master vibrating over the area 'Aperiatur terra, et germinet Atazoth'.

Notes: Those who perform the 'Wheel of Seasons' may choose to further enhance the archetypal aspects by using appropriate 'weapons' and incenses (see following tables). Weapons may be used in the following way:

* Spring Equinox - Chalice. One chalice filled with strong red wine; both participants drink from this after the 'Agius Elutrodes' chant. Any remains are poured into the earth where the crystal is to be buried at the conclusion of the rite.

* Summer Solstice - septagon. A pendant, usually made of clay and hung with leather cord is worn throughout the rite. Into the clay is carved an inverted seven pointed star; colours - blue and silver. Sometimes a bead of amber is contained within the clay.









* Autumn Equinox - Sword. During the 'Agius Olenos' chant, a sword or knife may be used to draw/visualize over the area of the buried crystal an inverted pentagram.

* Winter Solstice - Staff/Wand. During the 'Agius Lucifer' chant, a staff or wand may be used to draw/visualize the sigil of the Seven Gates:



Seasonal correspondences:

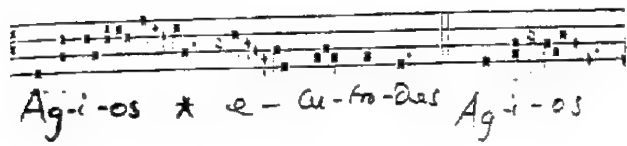
Season	Sphere	Constellation	Element	Symbol	Quarter
Spring	Venus	Aries	Water	Chalice	North
Summer	Moon	Cancer	Earth	Pentacle	South
Autumn	Sun	Libra	Fire	Sword	East
Winter	Mercury	Capricorn	Air	Wand	West

Elemental	Archetype	Magickal Grade	Sigil	Form
Undines	Maiden	Priestess		Night 
Gnomes	High Priestess	Mistress of Earth		Vision 
Salamanders	Warrior	Priest		Blood 
Sylphs	Mage	Master of Temple		Azoth 

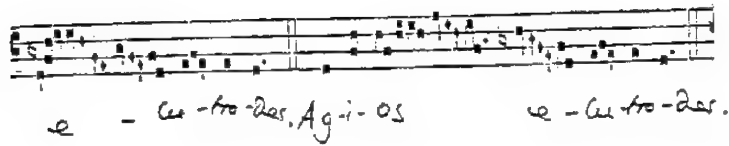
(For further correspondences, see 'Naos')

* * *

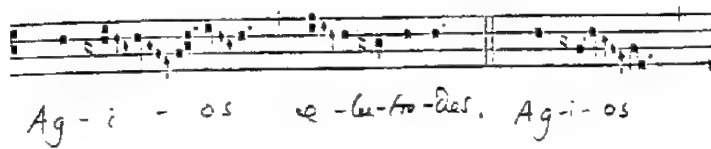
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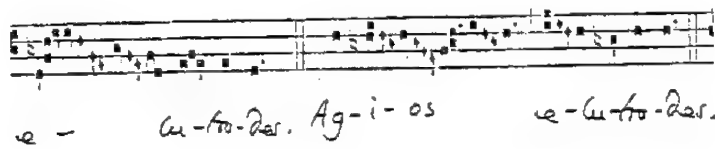
Ag-i-os * e - lu-tro-des Ag-i-os



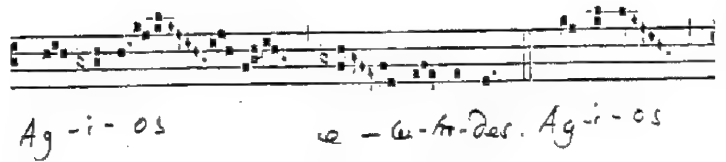
e - lu-tro-des, Ag-i-os e - lu-tro-des.



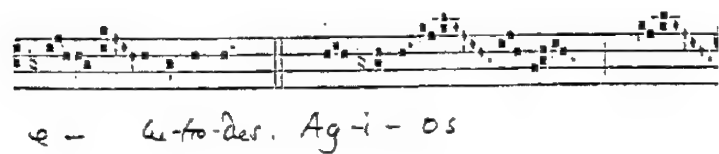
Ag-i - os e - lu-tro-des. Ag-i - os



e - lu-tro-des. Ag-i - os e - lu-tro-des.




Ag-i - os e - lu-tro-des. Ag-i - os



e - lu-tro-des. Ag-i - os



** e - lu-tro-des.

M : AGIOS OLENOS ()



Ag-i-os * o-ge-not . Ag-i-os



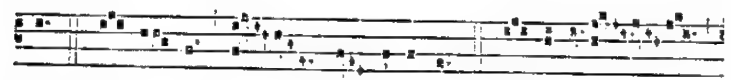
o-ge-not. Ag-i-os o-ge-not. Ag-



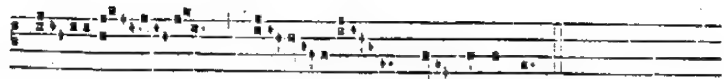
i- os o-ge-not. Ag-i-os o-ge-not.



Ag-i - os o-ge-not. Ag-i-os o-ge-



not. Ag-i-os o-ge-not. Ag-i-os *



o-ge-not.

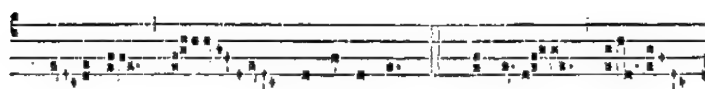
♩ : AGIOS KABEIRI ()



Ag-i-os * ka-bei-ri . Ag-i-os



ka-bei-ri . Ag-i-os . ka-bei-ri



Ag-i-os ka-bei-ri Ag-i-os



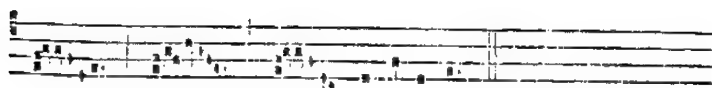
ka-bei-ri . Ag-i-os ka-bei-ri . Ag-i-



os ka-bei-ri . Ag-i-os

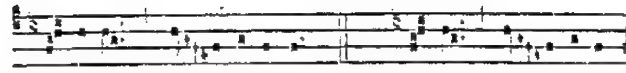


ka-bei-ri . Ag-i-os *



ka-bei-ri

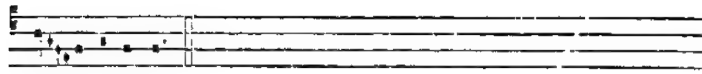
A : AGIOS LUCIFER ($\frac{D}{4}$)



Ag-i-os * lu-ci-fer Ag-i-os lu-ci-fer



. Ag-i-os lu-ci-fer. Ag-i-os



lu-ci-fer.

[Note: repeat five times.]

THE SONG OF A SATANIST

In an important sense, most of my life represents genuine Satanism in action - a going to extremes, a learning from the experiences of those extremes, and a doing of dark, dangerous and sometimes "illegal" deeds.

This life stands in stark contrast to those of the psuedo-Satanists, some of whom have acquired a notariety and a 'fame'. I have - as a Satanist should - been intoxicated by the essence of life itself - by that which inspires, which causes the creativity, self-absorption and genius of all great artists be they musicians, writers, warriors, explorers or whatever. I have dared to dream and to defy - and have dared to try and make my dreams and inspiration a reality. I have used my life for some purpose - striven toward goals with a passion that overcomes all obstacles. I have known great love - physical, intellectual, and of the soul, the essence of existence. I have also known the opposite - the sadness that awaits all who venture into the dark starkness of the Abyss within and without. And thus the synthesis of these and other things which is the prehension of wisdom.

This living has been an ecstatic affirmation of existence - a self-surmounting. The goals striven for were for the most part irrelevant; what was important was the striving for **something** with a passion. For in such striving, in the action in the world so entailed in the striving, there was an intensity which captures the immortal and which re-presents the spirit of Satanism: that heroic defiance which is the essence of all conscious evolution and thus civilization itself.

Such exultation is dangerous. By its nature it is individual. It is anathema to those forms and structures which suck vitality and which by their very existence, level individuals down and break or try to break their spirit. It is Heresy. It is testing - some become possessed; some perish; some are broken in spirit and descend to the mediocrity of the majority; some are caught in the snares left by those who adhere to those things which suck vitality (such as religion and 'law' and ethics). But some few survive and prosper and thus inspire others to venture out where no one has dared to go before. And of those few who survive, there are some who can express in words or other mediums (like music) what they have felt, and experienced and learnt - in a way which is easily understood. These few are the really dangerous ones...

It amuses me - and has amused me - when I come into contact with modern, self-professed 'Satanists', be such people a part of some 'Temple' or 'Church' or 'cult', or be they working on their own. With a few notable exceptions, these people are ridiculous - for them, Satanism is an intellectual philosophy, a collection of rituals, and/or an anarchic attitude. For them, it is an object of study, and involves meetings, discussions. For them, it is communal, and involves 'ethics' and/or a religious approach and attitude. For them, it is a glorification of their ego and a wallowing in the pleasures and wealth this existence can offer: an excuse for self-indulgence and lack of self-discipline.

In reality, Satanism is an attitude to living - and an attitude foreign to these mostly urbanized people who profess to be Satanists. Satanism means living one's life in a certain way - achieving things, in the real world by one's own efforts and because one is exulting in existence itself consciously. That is, one's life is intentional - a striving toward a higher existence by practical deeds, by overcoming challenges which take evolution to new realms. A Satanist strives to change themselves - and then the world itself. They desire glory, fame - to be significant. They are not content, and even when a goal is achieved, there is the need to find and strive toward another goal, another way of living. There are always new experiences awaiting - new levels of achievement.

A genuine Satanist needs action - they need challenges, because they possess within themselves the 'fire of Satan', that vitality which is the quintessence of living. This vitality shows in their eyes, their character - it is evident in

their deeds.

Fundamentally, one becomes a Satanist by acting like one - by doing Satanic deeds. A Satanist of some experience would say one and more of these things: "I have experienced combat; I have killed, watched comrades die. I have loved - and hated. I have discovered something for the first time. I have been alone for months, bereft of most things, and thus come to know myself. I have faced my own imminent death, not once, but many times. I have achieved things with my body I thought not possible. I have exulted in overcoming physical, intellectual and psychic challenges. I know the passion that motivated Beethoven, van Gogh, Nietzsche, and I know the feelings and greatness of Caesar, Adolf Hitler and Alexander the Great... I have heard the music of the galaxy and the stars and planets within it. I have been in a Prison cell and known the meaning of freedom. I have culled human dross. I have done criminal deeds - to learn and defy."

Of course, these things are only examples - there are many more. What is important is that they express real experiences of a dangerous or learning kind: they breed character; they test. They are selective. They are the type of deeds done by individuals with spirit - the type of understanding such an individual possesses, if only intuitively at first.

A Satanist will live life on the edge - will take up a profession which allows him or her to excel in deeds of action or creativity or exploration, or all of these. They will become experts in their chosen fields - and these fields by their nature will require persons of character and inner strength who prefer to work alone. Fields like assassination; Special Forces; Political manipulation... And then, having achieved, they will move on - to new ways and deeds. Or perchance they will die, defiant to the end.

Whatever, their quality of living will far surpass that of the weak majority. Their experience of both the dark and the light will be deeper, more extensive, and thus will they possess a greater insight, a greater understanding, a real depth of character.

In contrast, the self-professed 'Satanists' will be shallow - all talk, with little or no real experience of living on the edge. They shy away from real self-effort, from real self-overcoming, and build fantasy worlds in which they find comfort. They need the company of others, as they need their ego to be massaged by what they regard as their 'Satanic peers'. They talk an awful lot with others about Satanism, and probably, having learnt a lot of 'theory' from books and various organizations, write their own 'Satanic' rituals which they perform with the glee of the necrophiliac.

Some of these denizens of pseudo-Satanic organizations and cults will indulge in anarchic behaviour to impress themselves and others. But by so doing they reveal a lack of character - for a genuine Satanist possesses nobility and a self-discipline that others seldom understand.

Imitation Satanists make excuses - and devise theories to explain their lack of Satanic deeds in the real world. They have seldom if ever changed themselves to something greater than what they were at Initiation, and they most certainly have not changed the world in any way, significant or insignificant. They have achieved no glory - discovered nothing new; not extended the frontiers of understanding by even one micron. Instead, they wallow in obscure doctrines and consume the drug of self-delusion. To be brief, they have not composed a Satanic song which illustrates their life. They labour, but in vain -
Poeta nascitur, non fit.

Most Satanists cannot publish an autobiography, or even have a biography which relates their life in detail while they still live, for the simple reason that it would probably render them liable to prosecution by those asinine guardians of even more stupid system of 'Law'.*If this threat does not exist, then their life has not been Satanic enough. And, moreover, that life is never completed until causal death - something written at a certain age, should be out of date within a few years. It if was not, then again the full Satanic promise of one's

* Plus the fact that most wish to continue their sinister esoteric work in secret, to aid the sinister dialectic.

existence has not been fulfilled. The time for the publication of such writings is after the causal death of its subject - although an expurgated version may serve a purpose, for some replete with experiences who wish to express the essence and inspire others to follow and then surpass them.

In my own case, I have written a brief recollection of some of the experiences of my Satanic life, for posthumous publication. But even in that MS, there were many things not recalled, perchance the MS falls into the wrong hands before the right time. Such a recalling - of dark and occasionally ecstatic deeds, most of them "illegal" and all of them "heretical" in this purblind society - will have to await my twilight years and a recounting of them to a trusted Satanic comrade. And even though the MS was written only two years ago, it is already out of date ...

And of that living, it is the essence which is important, not especially the details. From that living, I have distilled the quintessence into words which cannot be mis-understood - devising a method by which others may obtain that elixir. I have constructed a guide to the goal, drawn a map and explained the goal in detail, because I have been there. I explored, and discovered.

Now others can benefit from the lessons learnt from such a life. Non generant aquilae columbas.

Meanwhile, I anticipate the lies, rumours and distortions will continue, based on jealousy. The small and weak of character have always sought to drag those who are outstanding down to their own level of mediocrity - at least in the eyes of others.

Stephen Brown (ONA) 103yf

(For Publication)

[Editorial note: Anton Long has retired from all official ONA duties; Christos Beest is now dealing with all external matters, etc.]

$$\phi : \delta : \underbrace{\frac{3}{m_1} [R]}_{\delta} : \downarrow \omega^* \frac{\delta}{n}$$

ONA SEPTENARY ATTRIBUTIONS - I

Sphere/Star	Greek Archetype	Norse	Aeon	Associated Culture	Centre	Magickal Form	Symbol
Moon Sirius	Hecate	Thor	Primal c.7,000 - 5,000 BC	Albion c.4,000 - c.2,500 BC	Urals/ Asia	Shamanism	$\Theta(\Theta)$
Mercury Arcturus	Hermes	Loki	Hyperborean c.5,000 - 3,500 BC		Stonehenge	Henges/ Crystals	$\Theta(\Psi)$
Venus Antares	Aphrodite	Freyja	Sumerian c.3,000 - 1,500 BC	Sumerian c.3,100 - 1905 BC	Tigris	Trance/ Sacrifice	$\Theta(\Phi)$
Sun Mira	Apollo	Balder	Hellenic 1,000 BC - 500 AD	Classical c.900 BC - 378 AD	Greece (Delphi)	Oracle/ Dance	$\Psi(\Theta)$
Mars Rigel	Mars	Heimdall	Western c.1,000 AD - 2,500	Western c.1,000 - 2390 AD	Northern Europe	Ritual; Word	$\Psi(\Psi)$
Jupiter Deneb	Hera	Frigg	Galactic 2,500 -	Sol III/ IV & beyond		Star Game & beyond	$\Psi(\Phi)$
Saturn Naos	Kronos	Odin					



Aeonic
 τ_{cu}

Individual
 τ_{iu}

Word of Power	Process	☉ - stage	☽ - stage	♁ - stage	Stone	Perfume	Sigil
1 Nox	Calcination	18 Moon	15 Deofel	13 Death	Quartz	Petriochor	
2 Satan	Seperation	0 Physis	8 Change	16 War	Opal	Sulphur	
3 Hriiliu	Coagulation	6 Lovers	14 He1	17 Star	Emerald	Sandalwood	
4 Lux	Putrefaction	7 Azoth	12 Opfer	5 Master	Amethyst	Oak	
5 Azif	Sublimation	1 Magickian	4 Lord of Earth	9 Hermit	Ruby	Musk	
6 Azoth	Fermentation	11 Desire	3 Mistress of Earth	2 High Priestess	Amber	Civit	
7 Chaos	Exaltation	10 Wyrd	19 Sun	20 Aeon	Diamond; Spinel	Henbane; 05: y	
Sirius	Night		Primal	Horned beast	Shamanism	Neophyte	Mystery
Arcturus	Indulgence		Hyperborian	Sun	Henges	Initiate	Mask of a group
Antares	Ecstasy		Sumerian	Dragon	Trance; Sacrifice	External Adept	Captivation by opposites
Mira	Vision		Hellenic	Eagle	Oracle; Dance	Internal Adept	Mask of Warrior
Rigel	Blood		Western	Swastika	Ritual	Master	Mask of Master
Deneb	Azoth		Galactic		Star Game	Magus	Change and its limit
Naos	Thought		Cosmic		ϕ_s	$\epsilon\phi$	Silence
Star	Magicka? Formulae	Symbol	Aeon	Symbol of Aeon	Magickal Working	Grade	Magickal Power of Grade

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